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Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

A HOME-MADE CHURCH
Read the brief story on the inside cover. True love always finds a way!

All the Men of the Lutheran Church for the Whole Task of the Church

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MARCH
1946

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Volume XXVI
Number Three

LUTHERAN MEN . . .

MARCH

Volume XXVI **Issue No. 3**

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The beautiful church pictured on our cover was dedicated recently in Laurel Valley, near Konnarock, Va. There were 40 members, organized into a congregation and meeting in a CCC camp building. When the camp was dismantled the congregation was homeless. The pastor, Rev. H. E. Poff, himself a skilled workman, led the people to hew their own logs, haul their own rocks and build their own church. Even the women and children helped in the sawing and masonry. The result is a gem of a church suited to its rustic setting and seating 200 people. Where there is a will there is a way!

The Cross Was His Own

He borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town;
But the Crown that he wore and the Cross that he bore
Were his own.

He borrowed the bread when the crowd he fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which he was satisfied;
But the Crown that he wore and the Cross that he bore
Were his own.

He borrowed the ship in which to sit
To talk to the multitude;
He borrowed the nest in which to rest,
He had never a home so crude;
But the Crown that he wore and the Cross that he bore
Were his own.

He borrowed a room on his way to the tomb.
The Passover lamb to eat;
They borrowed a cave for him a grave;
They borrowed a winding sheet;
But the Crown that he wore and the Cross that he bore
Were his own.

The thorns on his head were worn in my stead;
For me the Savior died;
For the guilt of my sin, the nails drove in
When him they crucified;
Though the Crown that he wore and the Cross that he bore
Were his own.

Anon.

●

Lent
is what we make of it. It can be a time of formal fasts and self-denials, or it can be a time when our meditation on the love of God revealed in Christ will lead us to a fuller surrender of self to Him. Note this phrase in our Ash Wednesday gospel: "They have their reward." If Lenten observance is to be seen of men, they will say "What a good and devoted Christian!" When a good brother boasts that he has not missed a Lenten service, he implies that congratulations are in order. "In secret" is the call to realize the Presence. Self-denials are good for us, so long as they are real and "for Jesus' sake" and for Him alone. The motives of Lenten observance are what count.

The Editor's Personal Paragraphs

"What's an operetta?"

"Don't be foolish; it's a girl who works for the telephone company."
—Lookout.

●

Luther
again must suffer misunderstanding and maligning by those who either do not know him, or who do not want to know him. This time it is Time Magazine, issue of January 7th, where Thomas Mann says "Luther told the princes that they could now gain the kingdom of heaven by slaughtering the peasant beasts etc". Preserved Smith, himself no Lutheran, in his well documented "Martin Luther" said "And yet, much as the admirers of Luther do regret his terrible violence of expression, the impartial historian can hardly doubt he was right. No government in the world could have allowed rebellion to go unpunished; no sane man could believe that any argument but arms would have availed. Luther first tried the way of peace, he then risked his life preaching against the rising; finally he urged the use of the sword as the ultima ratio."

●

First lawyers "Your honor, unfortunately I am opposed by an unmitigated scoundrel."

Second lawyers "My learned colleague is such a notorious prevaricator."

Judges "The counsel will kindly confine their remarks to such matters as are in dispute."

—Atlanta Two-Bells

Editing
at a distance of 400 miles from the printer and proof reader has its hazards. There is our eagle-eyed friend, Dr. Henry H. Bagger! He managed to get past the space between the editorials to note that the last paragraph of Dr. Rudisill's article in the January issue was omitted. Here is his card:

TRINITY LUTHERAN CHURCH
31 South Duke Street, Lancaster, Penna.
Jan. 28, 1946

Just to think that in addition to all your other accomplishments, you have now proved that you can successfully edit a mystery magazine! I think that's wonderful . . . and tho I'm not too bad at the "deteckative" business, I'll admit I'm buffaloed, unless the word HERE (5th from end) looks backward. The reference? What has become of the rest of Dr. Rudisill's interesting article on page 16 (sixteen) of the January issue of LUTHERAN MEN? I MAY be "nuts" to begin with, but if you don't relieve my anxiety I'll certainly end up that way.

As always, in fun . . .
H. H. B.

What he did not notice was that only the first paragraphs of the article by Pastor Masheck on "Improving Our Leadership" were printed. This entire article managed to get into the February issue without the writer's name. And before anybody writes us, we noticed, too, that Lincoln lost a letter from his name in a headline in the same issue. Then Chaplain Sell discovers that we have titled the picture of missionary H. Grady Cooper with that of missionary Nelson. (See his kind letter on page 11. Oh hum! Just so everybody enjoys it all! The patience of our Lutheran men continues to be an encouragement ! ! ! And just when the editor's dander begins to rise, a card from Dr. Bagger turns it into a laugh, and he remembers what a lot the printers and proof readers have to take from him.

●

"A scientist says that we ought to eat food that will develop the cranium."

"Well, I suggest an appropriate menu."

"And that is?"

"Noodle soup, head cheese, cocoanut pie."—Watchword.

●

Publicity
is a terrible thing. It can be such a blessing or such a curse. For instance, there is the proposed experiment with atomic bombs on a great fleet of out-of-date war ships. What is the idea of all the headlines. Is it to arouse fear in the world? We are told of the panic in Paris over a radio skit, much like the Orson Welles skit,

that scared the wits out of thousands of Americans a few years ago. Paris was paniced by the announcement that atomic energy had gotten loose and like a string of fire crackers the world was swiftly going up in flame. If the brass hats must play with atomic bombs, let them do it as secretly as possible. Fear never has and never will produce peace. Then there is the publicity given prospective price raises. No wonder manufactured goods that we need so much have been stored rather than sold. No wonder foods like butter, oleo and meat have been scarce in our markets. When a government announces a policy of price control it also plays with fire. It must make its changes without publicity, or it defeats itself. How much responsibility our government agencies must assume for the wave of strikes, is a question we wish might be considered apart from politics. The regulation of a nation's economy is a highly technical business. Price changes ought to be made on one principle alone, the good of the whole nation. To take off ceilings on the sale of houses and keep them on the rents sounds plain silly. It is hard for politicians to resist pressure groups.

●

A special preacher, about to ascend the pulpit, was asked if he would like any particular hymn to be sung in keeping with his sermon.

"No, no," he replied. "As a matter of fact, I seldom know what I'm going to say until I arrive in the pulpit."

"Oh, well, in that case," said the rector, "we had better have one of the hymns 'for those at sea'."—Canadian Churchman.

●

Dr. Rees Edgar Tulloss
was reelected to the presidency of the National Lutheran Council at its recent Chicago meeting. His fine talents in administration and his ecumenical vision are important factors in present American and world Lutheranism. The $10,000,000 goal for L. W. A. was faced with courage. Reports from Europe confirmed its tragic need. Among the new staff members elected were: Rev. Carl E. Lund-Quist as executive secretary of the newly created division of public relations. He has been Lutheran student pastor at Minnesota U. and is now on a four month's mission to Europe in behalf of the World Student Federation; Dr. Morris Wee, secretary of the commission on student service; Rev. E. W. Mueller, assistant director of the division of American missions; Rev. Carl Plack, consultant in institutional ministry under division of welfare; Mr. Louis Schenk, secretary of the department of public information. Arrangements were made for a free conference of Lutherans from the N. L. C. bodies in 1947; study was initiated of a consultative relationship with the Federal Council; study will be made of the raising of student work to a divisional status; plans were discussed for securing more office space in New York; Jewish missions were discussed and instructions given the division of American mission to submit a plan; the same division is to establish a department of special missions; Further study is to be given the proposal for a department of social action under the division of welfare; establishment of an all-Lutheran postgraduate seminary is another item for study. So in a very brief and inadequate summary we may see the growing scope of the work of the N. L. C. The new constitution is working inevitably toward the development and direction of the powers of our church in service to a desperately needy world. Such a program of cooperation also inevitably leads toward union. Those who fear union would better withdraw from the N. L. C. now.

●

Teacher: "Really, Johnny, your hand-writing is terrible. You must learn to write better.

Johnnys "Well, if I did, you'd be finding fault with my spelling."—The Baptist Observer.

●

"Careful thought
should be given to the planning of our war memorials so that they can express our faith and our belief in justice, kindess and decency for the common man." This suggestion by the Department of Welfare of the National Lutheran Council is timely. Let us not put up any more dead memorials for our heroic dead. In their name let us build useful as well as beautiful memorials.

●

The family and their guest had just seated themselves at the table.

"Betty," said the mother, "why on earth didn't you put a knife and fork at Mr. Green's place?"

"He doesn't need any, Mummy," replied Betty. "You said he eats like a horse."—Canadian Churchman.

Strikes
still menace the nation's economy and comforts at this writing. We hope that they may be settled by the time this finds its way into print. There is need for compulsory arbitration if we are to be saved from industrial war. Neither labor nor management wants this. They have not shown that they can be trusted to find a basis for agreement through direct bargaining. There is no fairer method for both parties to the dispute than the selection by each of representatives and the selection by their representatives of a third neutral arbitrator. The decision of such a board should be final. Both labor and management should also be made responsible before the law by incorporation. Perhaps this solution is too simple, the simple suggestion of a simple man. If either management or labor refuses such a plan it wants not justice but special privilege.

●

Waiter: "There's almost everything on the menu today."

Diner: "So I see. Bring me a clean one so I can read it."—Baptist Observer.

●

The Lutheran
increases weekly in interest. Dr. Ruff is to be congratulated on his keen sense of the news values in the program and activities of the U. L. C. A. Lutheran men who do not read their weekly church paper can never be as intelligent or as loyal. This editor finds each issue so interesting that he is tempted to drop everything else and to read it through as soon as the mailman leaves it at the door. All the members of each family in our churches should get *The Lutheran* habit. It would solve many of our most pressing problems in the U. L. C. A. Knowing the Church is basic to stewardship and service.

●

Madame Chiang Kai-shek says: "With me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God."

●

Dr. M. Edwin Thomas
of our Foreign Board staff suffered a painful accident recently and will be spending some months in recuperation. Working on a ladder with a stubborn storm window at his new home in New Rochelle he fell and severely injured his back. Lutheran

men will join in prayers for an early and full recovery. They will also be reminded that ladders, rugs, waxed floors, stairs and bathtubs are as full of danger as bombs and booby-traps. Housecleaning time will soon be here in the greater part of the nation, so "Take care!" Better read this to the good wife, too, who does fancy balancing acts on step-ladders, hanging curtains or reaching for a spider's winter residence in a far corner. The important services of Dr. Thomas can ill be spared just as our program of world missions is getting into high gear.

●

Peebles—"What becomes of a baseball player when his eyes go bad?"

Jeebles—"Don't forget, pal, that all umpires were once players."—Farm Journal.

Four meditations
on "The Marks of the True Church" have appeared in booklet form. The preacher was Rev. Frank Stevenson, Spencerville, Indiana, and he spoke before the last meeting of the Indiana Synod. The meditations are based on the Nicene Creed and present the following "Marks". The true church is 1. One in its being. 2. Holy in its character, 3. Christian in it worship, 4. Apostolic in its faith and function.

●

Silly: In the Eskimo country they live on candles and blubber.

Willy: Well, if I had to live on candles I guess I would too.—Christian Union Herald.

●

Mr. R. E. Gerke,
whose letters and articles have appeared frequently in our columns, has moved from Michigan to California. His successor as publicity director for the Synodical Brotherhood is Mr. C. D. Cornell. Michigan's loss is California's gain. We will expect soon to hear about Brotherhood work on the west coast. Our church in California is growing rapidly these days under the leadership of the dynamic President Beasom. Many new missions are being started and the whole Synod vitalized.

●

Sabbath school teacher: "If I saw a man beating a donkey and stopped him from doing so, what virtue would I be showing?"

Johnny: "Brotherly love."—Christian Union Herald.

●

Our Harold D. Foster
prepared a splendid topic on "A Scout and His Church" for the Intermediate Luther League Quarterly. This is another evidence of the fine spirit of cooperation between the League and the Brotherhood.

●

Bellhop (after guest has rung for 10 minutes): "Did you ring, sir?"

Guest: "No, I was tolling: I thought you were dead!"—The Watchword.

●

"Official Pilgrimage"
is the title given an inter-Brotherhood visiting program by our New England Conference. Two representatives of each of the locals are appointed to meet for a monthly dinner meeting. It is held in the town where the visit is to be made. After the meeting the entire group visits a regular meeting of the local Brotherhood. The schedule began February 7th at Hartford with a visit to Grace Church Brotherhood. This is to be followed by visits March 19th at Torrington, April 11th at Bridgeport (First), May 8th at Rockville, and June 25th at Norwich. Here is a plan that is bound to stir the locals to greater activity as well as to give opportunity for Conference planning. Where Brotherhoods are located within reasonable distance of each other in Conferences or large cities this should be considered. Lt. Col. (Chaplain) Edmund A. Bosch will speak at the Conference convention in Torrington, April 28th.

●

The receptionist at a beauty shoppe received a phone call from a man with a tough, gruff voice, who identified himself as a sergeant in the U. S. Marine Corps.

"I'm phoning to make an appointment for Major Streeter," he stated. "The major would like a finger-wave and a manicure at 4:30."

"A finger-wave? And a manicure? For a major in the Marines?" gasped the receptionist.

"Yes, replied the Sergeant. "For Major Ruth Chaney Streeter." — Leonard Lyons.

●

"Divine Invasion"
is the title of this sixth annual volume of Lenten sermons published by our Lutheran Publication Board. Dr. Strodach is the editor and the book is titled from the excellent sermon by Dr. L. M. Keller, president of the Maryland Synod. In a recent book "Evangelism in the Home Church," by Dr. Andrew W. Blackwood, favorable reference is made to this series of sermon collections, both as to their quality and purpose. Space will not allow any extended review of "Divine Invasion" but a reading of these eighteen sermons can not help enrich mind and heart. If this is typical of U. L. C. A. preaching our seminaries have not been doing too badly! Compare them with a majority of the sermons in a magazine like "Pulpit" and you will be assured that our pastors not only know how to preach, but what to preach. "Divine Invasion" sells for $2.

●

We went for a ride, and all she did was shake her head. After 63 miles, she told me her nose was caught in windshield wiper.

●

Principles or diplomacy,
that is the choice that must be made by our government. Of course, principles can be applied with diplomacy, when compromise does not defeat principles. But when there is a clear cut issue, the world is waiting for a nation that will pay the price of preserving its principle. If we mean democracy, we must insist that dependent peoples be allowed to manage their own internal affairs, so long as the rights of minorities are protected. Democracy does not mean that it is not our business what is done within another nation. Fundamental human rights are the responsibility of all nations of good will. This nation is in position to use economic pressures and other means of persuasion to secure these rights for all peoples. We can not live in isolation anymore. We must take care lest national security become an alibi for imperialism or for supporting it anywhere.

●

I would rather be beaten in the right than succeed in the wrong.—Garfield.

●

Dr. Lester Sontag
of the Fells Foundation was one of a group of specialists sent to Italy to study the effect of war on the common people. We heard him speak recently on the purpose and methods used in the survey. It is too early to know the results of the study. War conditions offer a laboratory for such investigation impossible in peace. No one but a demoniac like Hitler could venture to subject human beings to brutality and starvation in order to see just what happens in and to them. In Italy there is mass starvation, or at least mass deprivations of certain essential elements in a balanced diet. For instance proteins were generally

lacking. What happens to the growth of a child, its bone structure, its I. Q., its ability to resist T. B. and other diseases, when it lacks certain types of food and the vitamins they afford? It will be possible to see quite definitely the results and it will also be seen whether permanent losses are made in spite of restoring a balanced diet. Of special interest was his observation as to the backwardness of the Italian peasant. Economic and social conditions have always been bad. He saw farmers spading their wheat fields or scratching the surface with wooden plows. He saw them threshing grain by knocking the heads against a barrel-head. They have been getting 15 to 18 bushels of corn to the acre and use the same seed corn they have used for a century. No farm boy learns to be anything else than his father has been and has no better education for his task. Physicians and trained agriculturalists are confined to the wealthy class and for them it is an occupation, rather than a means to a living. Dr. Sontag indicts the whole educational system, in that it is a class system, and has not raised the level of the common people. If only the dictators who really wanted to build their nation into greatness had concentrated on bettering the life of their people, they would have found living room for all within their boundaries. It was an interesting address and set the mind thinking in many directions. We have still much to do in America before our least privileged people can be their best.

●

Why should a man try to hide behind a woman's skirt when even the woman herself can hardly do it?

●

"The Spectator"

is a column edited by John Helmer Olson in "The Lutheran Companion" (Augustana). It is cleverly done, and under a kindly humor it strikes home. The following paragraph touches a sore spot in this editor's listening ear:

How marvelous radio is! The other night the Spectator heard a transcribed announcement singing the praises of a beer with a Swiss name. In the next instant he heard a congregation singing "Love Lifted Me" and the slogan of a certain religious broadcast claiming to be "geared to the times but anchored to the Rock." Keep a radio station on for a few hours and almost every fifteen minute you jump from the wise to the stupid and the inane, and then back to the true and good and the beautiful. What these sudden transitions do to our minds and souls is hard to say. Very likely they dull our sense of right and wrong, pervert our tastes, and draw the sap from our powers of concentration. The Spectator would suggest as a counter-irritant, especially to house-wives who are reputedly the most avid soap-opera addicts, that they might turn the noise-box off one hour per day and during the sixty minutes of delightful silence read a portion of the Word of God and meditate thereon.

●

"I'm fed up on that," cried the baby, pointing to the high chair.

●

Dorothy Thompson

sometimes seems to spread gloom rather than hope through her column, but she usually shows a keen sense of the American situation. In on column she spoke of William James essay on "A Moral Equivalent for War." We quote a paragraph that has special significance to the industrial situation:

There was this to worry about during the war: Many of the people, who in powerful ways, influence our habits of thought, seemed unaware that all unconsciously they were helping prepare this demoralization. I think of some of the advertisements we read, that held before the people's eyes peace in terms of illimitable rayons, gasoline and houses equipped with every gadget . . . peace as one big spending spree. It was painful to hundreds of thousands, who during the war had only one prayer, "Dear God, take care of him . . . Please, Dear God . . . Help him to live . . . ," accompanied by those childlike promises one makes, "if only this be granted I will never complain. I will be good." No one who had a son in grievous battle thought about the new refrigerator. And if the dreaded telegrams came, how could one reconcile oneself except by faith and determination that it should not have been in vain, and that the country, the nation, would be worthy?

●

"Now I lay me down to sleep," prayed bravely the two-year son of radio-actor parents.

"I pray the Lord —" he went on. Silence. No prompting from Mother. With a rush he concluded:

"Praise the Lord and pass the am'nition!"—Churchman.

●

Germany

has at last been opened for relief by private groups, according to Christian Century. Why our government has been so slow to take this action is difficult to explain. Chaplain Louis Valbracht, hero of Okinawa, tells a thrilling story of the change from hate of the enemy to pity when his Marines landed in Japan and saw the devastation and the plight of the people. "If your enemy hunger, feed him" is not a command the Christian dare refuse. "Forgive your enemies, do good to those who despitefully use you, and persecute you" is the kind of softness the military caste, in Germany,, Japan and America, repudiate. But Christ said it and lived it. The chain of revenge, is like the chain of atomic energy once started, it will destroy us all. That chain must be broken, and each Christian will share in the breaking, as love and forgiveness fills the heart too full for hate.

●

Aunt Minnie, was taking her first trip on a train. When the conductor came through the car and called for tickets, Auntie readily gave up hers. A few minutes later the train boy, coming through, called "Chewing gum."

"Never," cried Aunt Minnie, bravely. "You can take my ticket, but not my gum."—Watchword.

●

"Work Well Done"

was the title of an editorial in the Springfield (Ohio) News. It speaks for itself:

The satisfactions that arise from a job well done far outweigh the pay we receive for our work.

We have in mind a carpenter who was wont to say, "Take a squint at the siding on that house. See how perfectly aligned those boards are. I built that house and I am proud of it. I did the best work of which I was capable."

We did not ask him how much he received for his work. Presumably he was adequately rewarded, for he was a fine workman. But he was more than a workman; he was an artist who took pride in his work.

The man had found the key to happiness—work well done. First the performance, then the pay. Alien to him was our modern shoddy work with an eye to getting as much pay as possible for a minimum of effort. He would have regarded that attitude as fundamentally dishonest.

It is important, of course, that a workman receive adequate compensation, but increased income does not necessarily bring more satisfaction. Genuine lasting happiness is a by-product of first class accomplishment in whatever field we may be employed. It is not sold over a counter. It can't be bought.

Happiness arises from within as the result of honest thought and work. Much of our modern search for it is a wild goose chase, the end of which is disillusionment.

●

"Tommy," said the teacher, "can you tell us what is meant by nutritious food?"

"Yes'm," said Tommy, "it's food what ain't got no taste to it."—Baptist Observer.

Japan
is open to Christianity as never before. The declaration by the emperor foreswearing diety, is important. Already we are told there are less pilgrims visiting Shinto shrines. Christian schools are now opening on the same footing as government schools. There is freedom of worship. There are many, many Japanese who have found in their Christian faith the one anchor in the storm of war and defeat. All the Christian forces at work in Japan should find cooperation possible in a unified program of evangelism.

●

Old Man Mose had testified for the plaintiffs in a railroad-crossing case. On cross-examination the railroad lawyer asked. "Uncle Mose, did you testify that the train killed Mr. Jones on the fifteenth day of June?"

"Yassah, Boss; that's what I said, but all I know is that I saw the train cut off Mr. Jones' haid. I jes reasoned he was daid."

—L and R News.

●

Dr. Paul Anspach
has left the prominent First Lutheran Church, Columbus, Ohio and is on the way back to China where he had served under our Foreign Board. He was beloved by his people and had taken a high place among the Christian forces in our Ohio capital. His unhesitating answer to the call to go back to China is deeply impressive. It is his missionary spirit that marked the Christian Church of the first century and spread it through the whole known world.

●

A tiny little girl had attended the school faithfully. At the closing exercises she was told to take her place on the platform with the other children, and when her turn came, to say "God loves cheerful givers."

She proudly took her place and when her turn to speak came, she said very clearly and distinctly:

"God loves chicken livers."—Biblical Recorder.

●

Educational Lingo

The evolution of the prescribed educational lingo has been an amazing development. If about 1900 a teacher at a university brought a hen to class for teaching purposes, while this was an innovation, the hen was simply a hen. By 1910, this hen was a "problem." In 1915, it had become a "project." Around 1919, the hen was a "unit of work." By 1925, it had become an "activity." In 1930, it was the "basis of an integrated program." And lo! in 1936, the poor hen had become a "frame of reference."

As 1941 drew to a close, it was "implemented" into an "area in a workshop." In 1942, it appears to have been "calibrated" as a part of the "orchestration of school and community activities."

Kansas City School Magazine

●

Lutheran Men In America

Our General President, Judge L. F. Speckman makes available the account of the second meeting of Lutheran men from all our Lutheran general bodies, held in Chicago. In addition he enclosed a copy of the declaration signed by 44 leading Missouri Lutherans. There is no direct connection between the two meetings but there is great encouragement in this Missouri declaration. Its most important practical affirmation is that prayer together across synodical lines ought not to be banned. Its implications are that Missouri leaders are feeling the unscriptural character of their traditional policy of isolation. It is a long step ahead toward mutual understanding and cooperation.

Here is the account of the Chicago meeting of Lutheran Men in America:

The movement, Lutheran Men in America, launched in Pittsburgh, Pa., last July, with fifteen Lutheran men, five from the American Lutheran Conference, five from the Missouri Syod, and five from the United Lutheran Church, met in Chicago, January 19 and 20 with ten laymen from each of these major Lutheran bodies in attendance. Mr. Einar Carlson, Cleveland, Ohio, served as chairman, and Mr. John W. Boehne, Jr., Washington, D. C., was elected secretary. The men reaffirmed the five comprehensive aims agreed upon in Pittsburgh, and expressed the imperative need of this movement to bring about effective fellowship and cooperation among Lutherans in America.

At the Chicago meeting, the men directed their attention to the implementation of the general aims and round table discussion leaders were: Publicity, Mr. Frederick C. Strodel, Chicago, Ill.; Christian Education, Mr. W. C. Dickmeyer, Fort Wayne, Ind.; Fellowship and Cooperation, Mr. E. G. Gallmeyer, Fort Wayne, Ind.; World Crisis, Mr. S. F. Telleen, New York, N. Y., and Mr. Heiby W. Ungerer, Rochester, N. Y.

Dr. John C. Evans, Religious Editor, The Chicago Tribune, addressed the Saturday evening session and developed the idea; "The Lutheran Church is the most needed Church in America."

Existing examples of fellowship and cooperation on local community levels were approved and recommended as suggestions for wider adoption by Lutherans of all bodies. These are:

Christian education at all age levels
Charity and welfare work
Publicity and public relations
Stewardship
Luncheon clubs
Sponsoring public lectures
Boy Scout work
Summer camps for children and youth
Lutheran anniversary services

"Publicity looking toward a wider dissemination of the Christian philosophy of lfe", needs to be used regularly and intelligently in order that the gospel message can reach the unchurched and strengthen the believer. The study of this general aim will be continued by a committee composed of Mr. Frederick C. Strodel, Chicago, Illinois; Mr. Carl Schultz, Chicago, Illinois; and Mr. Elmer U. Berdahl, Minneapolis, Minn.

It was the conviction of these Lutheran laymen that modern secularization is producing a moral paralysis which can be checked and corrected only by the active acceptance of the Word of God. Through a restoration of day school Christian education for youth at all age levels, God's moral teachings can become more operative in the daily relationships of life. Mr. W. C. Dickmeyer, Fort Wayne, Ind., is chairman of the committee to study Christian education, and serving with him are Mr. Otto J. Jensen, Indianapolis, Ind.; Mr. Walter G. Voecks, Waverly, Iowa.

These Lutheran men were convinced that a feeble and inarticulate Christian conscience prepared the way in Germany for Hitler's ascendency and his far reaching destructiveness To meet the mounting crisis of government throughout the world today, Christians are urged to be the "conscience of the nation." When this happens, public opinion can create and maintain those qualities and virtues so essential in a democratic society A further study of the world crisis will be made by a committee composed of Mr. Heiby W. Ungerer, Rochester, N. Y., Mr. H. Torrey Walker, Philadelphia, Pa.; Mr. P. E. Rupprecht, Indianapolis, Ind.

As a movement, Lutheran Men in America is exerting an influence in the regularly established organizations within the various Lutheran bodies It can become a great force for good in the Lutheran Church. These men, mostly strangers heretofore, by fellowship and the interchange of ideas are experiencing an enriched joy, a growing hope, an expanding faith in God's will for the Church.

Guest Contributions

Presidential Message . . .

March is a militant word,
It demands action,
Nature is on the march,
Summer just around the corner
What must be done, do quickly.

L. F. Speckman

The Latest Bible Translation

By Dr. A. R. Wentz

Without knowing that Dr. Wentz was leaving for Europe in a few days, the editor wrote to request this article. That he stole the time to prepare it under the pressure of his preparations for leaving is characteristic. Nothing has ever been too much for Dr. Wentz to do for any Christian purpose.

Many people have felt for some time that we need a new translation of the Bible or at least a revision of the American Standard Version. Under the auspices of the International Council of Religious Education a committee set to work in 1937 to revise the Standard Version. The New Testament is now completed and the Old Testament will follow in four or five years. The Chairman of the American Standard Bible Committee is Dean Luther A. Weigle, of the Yale University Divinity School; and the Executive Secretary, from 1937 until his death in 1944, was Professor James Moffatt, of Union Theological Seminary. The other seven members of the New Testament Section who worked upon the Revised Standard Version are Professors Millar Burrows, Yale University; Henry J. Cadbury, Harvard University; Clarence T. Craig, Oberlin Graduate School of Theology; Edgar J. Godspeed, University of Chicago; Frederick C. Grant, Seabury-Western and Union Theological Seminaries; Walter Russell Bowie, Grace Church, New York, and Union Theological Seminary; and President Abdel Ross Wentz, Lutheran Theological Seminary, Gettysburg.

Rev. Abdel Ross Wentz, D.D., Ph.D., L.L.D.

Dr. Wentz is president of Gettysburg Seminary, president of our Foreign Mission Board, chairman of the American section of the Lutheran World Convention and serving his Church in many other important connections. He was an active member of the group of New Testament scholars responsible for the Revised Standard Version.

The main purpose of the revision is to bring the translation up to date in its language, to make it conform to the best New Testament scholarship of our day, and to give it a style that for clarity and warmth will better convey the real message of the Bible to the reader and hearer in our day.

No one would deny that clumsy or inaccurate translations of the apostolic writings have dulled the edge of the apostolic testimony of Christ. Of course, no translation can overcome a deep-seated callousness to spiritual truth, but perhaps there would be more general reading of the Bible if it were rendered more attractive and intelligible, if fewer passages were obscure to the average reader. On the other hand, clear and accurate translations give point to that testimony and contribute mightily to the effective preaching and skillful teaching of the Word. In the final analysis the truth of the Word is apprehended not in the repetition of precise and melodious Scripture phrases but in the immediacy of faith. But the faith of the individual, like theology and the creed and the sermon, is held to a consistent course by the record of the Word, and for that reason the revision of the record in the light of growing Christian experience and expanding human knowledge is of vital importace to a true apostolic succession of spiritual life.

The work of Biblical scholars during the past forty years, since the American Standard Version was presented to the public, has thrown a flood of new light on the New Testament records. Such sciences as archeology and philology and historical and literary criticism have been moving forward with positive results for the translator. They have provided many a help for the commentator and preacher. They carry us more and more deeply into the real experience of the original writers, nearer and nearer to the full significance of the Word of God they record. The discovery of older or more reliable manuscripts brings us closer to the original records and increases our confidence in the extraordinary message they convey. Our better understanding of the language used by the New Testament writers, our more intimate acquaintance with the backgrounds of their thinking, our increasing information about their motives for writing and the time and circumstances of their composition—these are some of the improved instruments with which the translator of today can work.

As the scholarly investigators of our generation push back still further the horizons of our knowledge, they carry us ever closer to the real heart of the New Testament records and help us to reproduce more of the pulsating warmth and enthusiasm of the original messengers.

Then, too, most of the modern tongues are gradually undergoing change. As human experience changes and enlarges, the words men use change their meanings and their connotations. Certainly this is true of the English used in modern Amer-

ica. Many of the words and phrases that were clear in the older versions are obscure or even misleading today. A translation, to serve its purpose, must be as clear as its substance will permit. It must be clear without being shallow. It should be modern without being irreverent or flippant. It must be edifying and substantial without interpolation into the author's real meaning. Its style should be easy and natural so as to permit the attention of the hearer or reader to center on the message and not be diverted by the language. The language, in other words, must minister to the relevance of the message in our day. Its literary quality should, so far as possible, compel understanding in the mind of the contemporary reader or hearer.

In this revision a special effort is made to let the New Testament authors speak in the vocabulary of the English-speaking Christian of our time. The style is, as nearly as possible, such as the rank and file of Bible readers today will understand with as little difficulty as possible. We have sought to mediate between the original writer and the modern reader. It has been our effort not only to determine as precisely as possible what we understand the original writer to mean, but to take that exact message and transmit it in terms that the reader and hearer of our day cannot misunderstand. Since much of our Christian worship brings the Word to the worshiper through the medium of hearing as distinct from seeing or reading, the revisers have kept in mind the sound of the language, its effect on the ear.

At the same time we have tried to convey the genuine religious tone that characterizes the original writings. It has seemed desirable to recapture some of the music and rhythm of the older versions wherever this could be done without sacrificing accuracy. By moving in the direction of the dignity and fervency of the older translations, especially the King James, the makers of the Revised Standard New Testament have sought to provide a rendering that would smooth the way to the mind and heart of those who in this generation would read the Book in their personal devotions or listen to its reading in their churches or study it in their schools.

A few examples of change, chosen out of the many thousands that have been made, will indicate the quality of this revision. The American Standard Version reads, Luke 23:8, "Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him." The Revised Standard Version reads, "When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him." The ASV translates Luke 20:20,, "They . . . sent spies who feigned themselves to be righteous," while the RSV translates, "They sent spies who pretended to be sincere." The ASV translates the third petition of the Lord's Prayer, "Thy will be done, as in heaven, so on earth", but the RSV restores the King James, "Thy will be done on earth as it is in heaven". And a whole long list of words that are now out of date are removed from the text, such as "aforetime", "behooved", "would fain", "haply" "holden", "sojourn", "must needs", "privily", "insomuch", and "exceeding" and "sore" in the sense of "very".

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Land of Despair

By Rev. N. M. Ylvisaker, D.D.

Dr. N. M. Ylvisaker (Major-Chaplain, U. S. Reserves) is director of the Service Commission of the National Lutheran Council, a heavy responsibility which he has ably handled throughout the war and is continuing to handle in the many post-war problems devolving upon his office. He is also President of the Chaplains' Association of the U. S. Army, Navy, Marine, and Air Corps. His first-hand account of his recent trip is given by kind permission of Lutheran Herald.

To try to write anything at all about my recent trip to Europe, as I have been requested to do, would be to try to write something about the day before Judgment. Because Europe has come to that day now. Indeed, when you visit there as extensively as we did and most of the time by car so as to come into contact with the people as I was permitted to do, one senses everywhere a feeling of impending judgment, as ruined cities, blasted industrial plants, bombed out rail-centers, destroyed roads and bridges, and an endless procession of discouraged, disillusioned, despairing, hopeless, starving, dying individauls, or groups of individuals, pass you everywhere on their seemingly endless trek to the land of "nowhere."

By invitation of the Secretary of War, the Bureau of Public Relations of the War Department, and the European Command, and by request of the Chaplains' Association of the Army and Navy of the United States and the Veterans' Administration, I left for Europe late in October to visit and confer with chaplains now stationed in the European Theatre of Operations.

It is not the intention of the brief story which follows to reveal the results of the twelve conferences held with chaplains in France, Belgium, Germany, and Austria. That report has already been filed in Washington and is now being dissected by those most concerned. Rather will it be the purpose of these lines to give my personal impressions of a journey into a land of stark tragedy which for me can never be erased from mind and heart.

It is a startling experience to jump, as we did, from one continent to another in the elapsed traveling time of twenty-four to twenty-six hours. How these great C-54 Army Air liners do rush through endless space! High up into the heavens, beyond clouds and rainbows, from gorgeous sunsets into unbelievable sunrises, your plane travels over the invisible celestial roadbeds at a speed incredible as it is immeasurable, because for the passenger there are no measuring rods or posts to mark the way. Only the Bermudas and the Azores as you leave them show the distance you have travelled, or for the return trip the Azores and Newfoundland as you pass them convince you that you have left one continent to hop by a skip-and-a-jump to another. But no poet could describe the glory of your journey close to heaven, and no artist could paint the gorgeousness of God's created universe as you look down upon the vast fields of clouds banked below like "thousand mountains white with snow," or upon the outstretched celestial canvases splashed with the colors of the rainbow, with far, far below an occasional glimpse of the vast green expanse of restless seas or checkered countryside. Until at last above the mists or in the star-studded darkness you suddenly see looming the lofty tower of Eifel or the great shaft of the Washington monument, marking the goal of your Eastern or Western air travel.

We were premitted to cover most of the five thousand miles travelled on the European continent by staff

car. That means that a sedan car was placed at our disposal with competent drivers assigned to do the driving, one for France and Belgium on a week's fast driving trip covering the war ravaged cities and countryside of Rouen, Le Havre, Amiens, Cambrai, Valenciennes, Brussels, Antwerp, Charleroi. Philippeville, Rocroi, Rheims, Soissons, Compiegne, and Paris, all made famous in two great World Wars. The second car with two drivers assigned took us through some of the most devastated areas of southern Germany: Frankfurt, Weisbaden, Heidelberg, Karlsruhe, Stuttgart, Ulm, Dachau, Munich, Nuremberg, Bamberg, Erlangen, Ingolstadt, Wurzburg, and Aschaffenburg. And the third was assigned to take us through Austria (partly through the Russian zone): Vienna, Mauthausen, Linz, and Salzburg. One chaplain was assigned to make the entire trip with us. Two were assigned for the Austrian zone.

No one can possibly imagine or make himself believe the extensiveness of the tragedy which envelopes Europe today from the awful ravages of war. No one but the one who has seen it with his own eyes. And even he cannot believe what he sees. If one could visualize the combined effect of a Dante's Inferno, a Babylon upon whose city God spoke an eternal judgment, a Sodom and Gomorrah which are no more, and a Jerusalem where one stone was not to be left upon another, one could begin to appreciate, in a measure, what has happened to Rouen, Le Havre, Brussels, Antwerp, Frankfurt, Weisbaden, Wurzburg, Nuremberg, M u n i c h, Halle, Berlin, Hamburg, Bremen, Vienna, and numberless lesser cities and villages on the continent. Men debate endlessly over there whether Halle, Berlin, or Nuremberg saw the greatest destruction. I did not get to Halle or Berlin. But if either of them was hit worse than Nuremberg, it must have been totally destroyed, because the measure of destruction meted out upon the pride of Hitler's empire is reckoned at ninety per cent, with a ruin so fantastic in its completeness that one can speak of it only in terms of rubble, ashes, dust, debris. We drove into the city of Nuremberg as darkness fell. We were soon utterly lost. We found ourselves in a blind alley at last, which could just as well have carried the sign-post designation, "End of the World." Because that is where we had come. "End of the World," with the handwriting on every existing broken wall: "Wrath of God," "Judgment of God."

I had the rare privilege of preaching the Gospel of Jesus Christ in several of these cities to large congregations of GI's and GIW's (I am taking a copyright on that last abbreviation designating the women in our auxiliary forces), in Paris, Frankfurt, Heidelberg, and Vienna.

Besides this I spoke at other services, a Lutheran service in Paris and at a dozen chaplains' conferences held at Le Havre, Brussels, Rheims, Frankfurt, Weisbaden, Heidelberg, Munich, Bamberg, Vienna, Linz, and Salzburg. We visited with Lutheran and Protestant and Catholic clergy in the various countries covered, and some of our best experiences came from contacts with clergy, priests, and theological students whom we met in our visits to great prisoner of war camps and concentration camps. We shall not forget the agony of some of these men whom we have, through our Army, assigned to minister to fellow war prisoners in areas marked by special misery, hardship, privation, cold, and suffering, not yet alleviated as we had thought.

Where all these wandering, dispossessed, displaced, lost, homeless persons roaming endlessly along the super "Autobahn" (super-highways), or crooked old roads, or debris-covered streets are eventually to find a home no one knows, no one seems to care. More than three million are already on the march in the American zone with millions more to follow as Czechs, Poles, and Russians drive the now helpless super-men out from these countries to seek shelter in cellar holes, in caves, in the forest, anywhere they can, even in the former horror camps of Dachau and Mauthausen or in the camps erected for "displaced persons," into which trucks are pouring their helpless freight picked up on the roads everywhere at the appalling rate of hundreds and thousands each day. There is little food to give them. No heat. How helpless our tears as we watched the endless procession: grey-haired, broken old men and women, disillusioned former German super-fighters, resentful youths, and wide-eyed children, some so small they ride on the tired shoulders of half-dead father and mothers, all of them loaded down with heavy packs of the miserable residue of earthly belongings.

I stood one evening outside of my hotel at Munich handing out my pitiful ratios of candy purchased at the Army PX to a few of these present-day "wanderers" in their own wilderness. May God forgive me my inability to embrace all these tragic souls in a fellowship of suffering and agonizing understanding and sympathy. Even a whole world, pouring out its gifts lavishly now, would not be equal to the task of reaching them all.

I attended the war crimes trials at Dachau, where 238,000 people were done to death by starvation, gas chambers, torture, hangings, shootings, wild dogs, cremation. I saw all the evidences. And I saw the men who were now on trial before the courts of the civilized world, including four doctors, worst of all these sadistic criminals. Most of these men have since, as a result of the evidence, been condemned to death by hanging. Two days later I was invited to witness as a war correspondent the Nuremberg trial, where I watched the former leaders of the German Reich, as slowly but inexorably the evidence was heaped up proving that these men had committed the crime against humanity of deliberately consigning it to an awful war of destruction and barbarous devastation. The privilege was accorded me of talking to the judges, prosecuting attorneys, the psychiatrists, psychologists, and chaplains whose task it was to visit the defendants and to follow their reactions as day by day they were brought, by the evidence submitted, to realize and appreciate that they were standing before the judgment seat of mankind and face to face with the wrath of God. How they cringed! How small and insignificant and miserable they were! And how broken! Said one as he saw Goering preening himself: "How God must laugh when He sees Goering strutting by!"

But I shall remember, too, for a long, long time the considered statement of the trial psychologist, a young brilliant Jew, until recently a faculty member of Columbia University, who said to me: "I was one of those smart boys who at Columbia used to ridicule the idea of God and who helped my students mock Him. But now, as I stand in this place of utter ruin and see the judgment of God which has come upon this city, and this people, and which is crushing these defendants, the leaders of Germany, I am going back to America to cry out with the loudest voice I can muster: "It is time that we turn back to God, lest a worse fate befall us!"

Letterally Yours

Bible Lexicography

By Pastor Roger G. Imhoff

R I C H E S . . .

make themselves wings,
fly away as an eagle,
without God, is vanity,
without God, is an evil disease,
bringeth trouble,
shall be a witness against you,
profit nothing.

●

An Enthusiastic Friend

Uniontown, Md.
January 18, 1946

Dear Editor,

Just allow me to express to you personally how I enjoy and receive encouragement when LUTHERAN MEN arrives.

January issue — WONDERFUL! from front cover, "Headed Right" to "We are growing" back cover . . . . The topic "Challenge" must be the key to our world situation but we need to begin with "True religion in the home." . . . Then the great meetings of Lutheran men. They must do great good.

At Grace Brotherhood, Westminster, last night we had the largest gatnering of men for years . . . . honoring the service men who have returned. It was a great evening. Rev. Fred Seibel stirred us all with his address on "What Lutheran laymen should do to make the Church what it should be." . . . . Pastor Falkenstein is right on his toes in men's work . . . . The next big event will be a Men-Boy Dinner February 11th. Thanks again for such a great churchmen's magazine.

Sincerely,
Harry B. Fogle

Thanks again, Harry, for your enthusiasm. It is contagious. Letters like yours keep an editor to his job.
Ed

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Right Title—Wrong Man!

24 January 1946
Luth. Service Center
San Diego ,Cal.

Dear Sir,

In your current Jan. Issue which I was reading here, enroute to my home in Allentown, on P. 21, the missionary so prominently displayed over the title "Dr. Nelson. Our Lutheran Ambassador to China", is Dr. Luther Grady Cooper, of our ULCA. My friend Dr. Nelson is indeed our Lutheran Ambassador to China—he was a missionary to China of the Norwegian Lutheran Church in America, and during the war and now represents the National Lutheran Council (or is it Luth. World Convention) in China, but I fail to recognize him in the picture. Dr. Cooper must be enroute to our ULCA field in Shantung Province in the picture, to relieve our Rev. Reinbrecht, whom I saw in Tsingtao 2 months ago, and who was released from internment Camp at the end of the war, and who was expecting Dr. Cooper to relieve him.

Chaplain Ralph Sell

Thanks for the correction, Chaplain Sell. We might just change the name on that picture to Dr. Luther Grady Cooper and "Our Lutheran Ambassador to China" will still apply. —Ed

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A Veteran, Still Going Strong

Milwaukee, Wis.
January 24, 1946

Dear Editor,

Your article in "The Lutheran" harking back to the merger convention in 1918 when the United Lutheran Church in America was organized, was of special interest to me, as I was there as an official delegate from the Pacific Synod. Now we know how it was that the sainted, lovable Dr. Knubel was elected so easily? Of course most of us of the General Council, took for granted that Dr. Schmauck would be the first President. In fact as I remember there was no electionering at all. But after the election, we were very well satisfied and history has proved that our lamented Dr. Knubel was the man of the hour. But do you recollect the Saturday night meeting in the ballroom of the Hotel Astor? when we had such a fine gathering; when Dr. Schmauck was asked to make some remarks, and somewhat under his breath his first words were, "I see Tammany was working at our convention."?

But after all as great as regarded our Dr. Schmauck, and he was in many respects, he was somewhat provincial, and never got very far from *behind* Lebanon. I think he had been to Europe once, but his grasp of the working of the whole church was somewhat limited. I was President of the Pacific Synod 7 years and therefore was delegate to the meetings of the Gen'l. Council several times; also attended meetings of the Home Mission Board. Once we had two pastors and two laymen at the convention in Lancaster, Pa. We always would ask the Convention to give us an appropriation on our R R fare to help us out as a Synod. Perhaps they would give us $100 and our expenses would be double that. I asked that they give us the $100 and Dr. Schmauck said that's a lot of money, but the motion carried after I told them that very well if they didn't want to help pay our expenses we could not come. After adjournment I stopped in a lunch counter for a cup of coffee and there was the big tall Doctor. He said Brother Boulton don't think we don't want your Synod represented, why we fellows here in the East sometimes can not realize the great distances out to the Pacific Coast, some of us don't seem to see beyond the Alleghenies. I told him that it was a 72 hour ride on a fast train from Chicago to Portland, Oregon.

I got to know Dr. Knubel personally having met him several times. Several years ago when he came for several lectures at the Convocation at the Chicago Seminary, Dr. Gruber had me drive down to meet him at the station. My son was in the Seminary at that time, and he went with me. All who heard Dr. Knubel at those lectures marvelled at his breadth of vision and the very remarkable analysis he made of the Church and the modern world. His more than 20 years as the head of our great church, gave him time to think things thru and to come to conclusions on the basis of Christian teaching, that were a pleasure to hear.

Just by the way, I have been teaching New Testament to three young women who are training for the work of the diaconate at the Milwaukee Motherhouse here. Have enjoyed it very much. I have learned quite a little that I never knew before and relearning what I once did know. Until two weeks ago I had been preaching every Sunday with one or two exceptions, since July 1st, 1944. Isn't that doing fairly well for nearly 75? I tell my friends that I am not retired but retreaded to run a while yet.

With best wishes, as always
Merrel E. Boulton

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This letter was too good to keep in my personal files, where it really belongs. Many messages of encouragement have come from this veteran pastor. If all of us could look forward to as useful retirement the passing of the years would bring no regrets. He is the father of Rev. R. L. Boulton, the popular pastor of Unity Evangelical Luthern Church, Milwaukee. —Ed

"Another Chance"

Prisoner of War Camp
Camp Livingston, La.
25 January 1946

Dear Editor,

We have been enjoying "LUTHERAN MEN" in this camp. When we finish with it in my office it is placed in the day room where all may read it. On May 1st I am scheduled to proceed to a separation center; so please discontinue my copy after the April issue until I notify you from a parish that I am again "Mister" and "Pastor".

The three years plus in this assignment have been lacking in glamor, but perhaps I have been a channel through which some have found the road back to the Cross and to the Victorious Christ. A number of Lutheran pastors and a few theological students have passed through here as prisoners of war. There is a good nucleus of all age of Lutheran laymen to be repatriated who I pray will work for our Lord and His Church in rebuilding Europe on the Rock.

This has been quite an experience here. First Japanese and now Germans. Some men can exercise authority justly over men in bondage. Many are too small spiritually and too egotistical to have any authority, let alone power over the bodies of others. Some men have grown by their experience as jailors, others have degenerated. No matter how humane, no prison presents a pleasant picture from either side of the fence.

God has given us all another chance. Let us pray for the intelligence to make right use of it now that the war is supposed to be over.

Best wishes and may God continue to bless you and yours.

Sincerely,
Luther M. Schulze
Chaplain (Maj) USA

Chaplain Schulze left service with the Pittsburgh Inner Mission to enter chaplain service. His experience well fitted him for his ministry to prisoners of war. He has promised to write us something about his work.
—Ed

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Winning the Unsaved

By Rev. Charles F. Brobst

In line with our emphasis on evangelism we are glad to offer the following general suggestions by Pastor Brobst, a member of our executive committee. It would be helpful if Brotherhoods that have been successful in evangelism would send in a description of their methods. Here are very practical suggestions growing out of actual experience.

1. The pastor should be ex-officio member of every committee and his counsel should be sought at all times.
2. To commit to memory some helpful scripture passages is wise. At least one should carry a pocket Testament and be able to quickly turn to a desired passage. To be able to properly handle the Bible is a great help.
3. Read for inspiration. It will enthuse you with the importance and possibility of winning the unsaved. Some suggestions are given in the bibliography. The pastor may have books in his library which he would be only too glad to loan.
4. Read literature on all phases of evangelism.
5. Learning to win others is much like learning to swim. Reading all about swimming will not acquire the art of swimming. It may help to create a desire to enoy it but never the ability to swim. One must wade in and learn by doing.
6. Be prayerful. Prayer availeth much. Pray for yourself and the one whom you seek to win. Men will either pray or quit. Praying men find that when God says "Go" He really means "Come" for He has already prepared the way.
7. Be courteous. Nothing costs less, few things pay better. Though the prospect may be wrong treat him as a gentleman and her as a lady.
8. Be earnest. The half-hearted Christian wins no one. The earnest man grips. The heart on fire kindles a flame within the soul of the sinner. One earnest Andrew is worth more than 100 lukewarm cultured Nicodemus'.
9. Be patient. Do not become discouraged. Lay the foundation, then build thereon. Let the Word do its work. The Holy Spirit will convert. It is our business to convey the message.
10. Be humble. Put yourself on the level of your prospect. Remember you are both sinners. You have found a Saviour; he has not. You want to help him find that Saviour.
11. Do not argue. Testify what Christ means to you and has done for you.
12. Exalt Christ. Do not exhibit yourself, your intellect, social position, etc.
13. Get to your subject quickly. Do not waste time on general conversation. The direct approach is considered the best by successful winners of souls.
14. Give the invitation "Come to Christ," not "Come to church." This invitation cannot be warded off.
15. Be sure that the motive of your witnessing is love. Do not strive to win men by any lower motive.
16. Win, do not force, drive or scare men to Christ.
17. It is best to talk to the prospect when alone with him.
18. In the home, heart comes closer to the heart. Kind and helpful words are easily spoken. This is not possible to the same extent elsewhere.
19. Lead the conversation. Let prospect talk when it is all to the good.
20. Use tracts freely.

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Dear Mr. Bader:

Thanks for the material. We had an encouraging meeting last week.

Rev. E. P. Wentz,
Grace Lutheran Church,
Butler, Pa.

* * *

14 January, 1946

LUTHERAN MEN,
62 E. Garrison St.,
Bethlehem, Pa.

Sir:

This is to express my appreciation for the gift subscription to LUTHERAN MEN. I have sincerely enjoyed reading it during most of my four years on active duty in the Navy. After looking the paper over I have always placed it in the station library. I am sure it has been a source of information and inspiration to countless men. You have thus rendered a fine service which we are happy to recognize in this modest way.

Yours very truly,
Chap. Glenn S. Eckard
ReTraining Command,
USNT & DC, Farragut, Idaho

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Loyalty Months

call for

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Subscriptions NOW!

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It Must Be Christ!

The Board of Social Missions of The U. L. C. A. again calls on the laymen to promote an intensive season of Evangelism between Epiphany—January 6th and Pentecost—June 9th, 1946.

We are prone to overlook the spiritual objectives of the Brotherhood in our zeal to promote the social and financial projects of the Church.

Our congregational Brotherhoods have given themselves wholeheartedly to the task of soul winning during previous Lenten Seasons. This year it is more imperative than ever that our laymen offer their services to their pastors and church councils for an intensive Pre-Lenten effort to win others for Christ and His Church.

The urgent need for a church-wide season of congregational Evangelism is graphically portrayed in the following letters by President Fry and Executive Secretary Koch.

This letter was written by President Fry to the President of each synod of the U. L. C. A.:

In the rush of my last days in New York before embarking for a most momentous mission in Europe, many duties have to be slighted and others have to be dismissed in a cavalier way. Only the important ones, which tower above routine, can demand and receive full emphasis in these fleeting hours. This letter carries to you my deep concern about one stirring venture for Christ which cannot wait.

I wish to commend warmly to the presidents of the synods an appeal which will reach you soon from the Board of Social Missions calling upon all the fervent and sincere Christians in the United Lutheran Church to unite in an intensive search for souls for Christ's Kingdom between Epiphany and Pentecost 1946.

The circumstance that many Protestant Church Bodies will unite in a like effort simultaneously is encouraging but it is not the most significant factor. We should feel a stronger pressure in all our hearts, in all our lives as a result of the terrifying urgency of the next short span of years. American Protestantism, our entire nation and indeed all mankind are confronted with the gravest decision in our lifetime. Until now it *ought* to be Christ! Now it *must!*

Faithfully yours,
Franklin Clark Fry

Executive Secretary Koch writes to each Pastor in the U. L. C. A.:

The only way to a better world in which peace may endure is by way of a spiritual rebirth of the men and women of the world. Such a rebirth, we believe, can come only through Jesus Christ who must be recognized as both our personal and the world's Redeemer. To acquaint men with Jesus Christ and His redemptive power, which results in a spiritual rebirth, is the peculiar task of the church. Before it all other tasks must take a lesser place.

To assist pastors and congregations in the fulfillment of this primal task The Board of Social Missions has prepared literature on the manner of confronting people with the Gospel. A goodly number of pastors have used this literature and have found it helpful. The Board also is sending its Director of Evangelism into congregations, limited in number, to help demonstrate how men may be won to Jesus Christ. The Board is happy over the reception accorded Dr. Oscar W. Carlson and grateful that God has been pleased to reward his work. It wishes that his efforts might be multiplied ten-fold. But such cannot be expected. Until other workers can be procured, the Board is counting on the initiative of the pastors who are not fortunate enough to work under the personal direction of Dr. Carlson.

Two pamphlets are enclosed, prepared with the view of giving further assistance to pastors. They are "THE LAY VISITATION EVANGELISM PROGRAM," and "INTERVIEWING PEOPLE FOR CHRIST AND WINNING THEM FOR HIS KINGDOM." The first gives details for setting up a Program of evangelism in the congregation. The second is to aid the layman who so often pleads, "I do not know how to approach people about Christ and the church." The pamphlet outlines a typical interview and suggests what may be said to a prospect. It should not be followed slavishly, but will give guidance in interviewing people.

Please study this material and decide to give your laymen an opportunity to become active in a method of Christian Evangelism which has proved fruitful for centuries. Along with other major protestant bodies of the United States, the United Lutheran Church in America will direct its efforts, between Epiphany, January 6, 1946 and Pentecost, June 9th, 1946, to winning men and women from indifference to and ignorance of Jesus Christ to acceptance and knowledge of him as Saviour. Such other materials as you need for a program of evangelism may be ordered from the Board's office.

As individuals and as a nation we sacrificed much to win the war. We should be prepared to do as much to win men to a life of peace here and eternal life hereafter.

Fraternally yours,
C. Franklin Koch
Executive Secretary

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Seven Steps

We are indebted to Dr. Oscar W. Carlson, Director of Evangelism of The United Lutheran Church for the Seven Steps in a true Evangelistic program for the congregation:

I Being Witnesses ourselves
II Knowing the names and addresses of unchurched
III Cultivating the friendship of these people
IV Confronting them with the chance to decide for Christ and the Church
V Instructing them through the Pastor's talk on "The Christian Way of Truth and Life"
VI Receiving them into the Church as fellow members
VII Kneading them into the Body

of Christ so that they will feel at home and share the services of our Lord.

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The Monthly Meeting

The monthly meeting is the corner-stone of our Brotherhood program. Upon the type of program, and the ability and initiative of the officers will depend very largely the success of the monthly meetings, and ultimately determine the value of the Brotherhood to its membership and the congregation of which it is a part.

Our experience based on more than 25 years proves that each congregational brotherhood will rise and fall in proportion to the interest and attendance at the monthly meetings.

Here are some of the factors that will contribute to a successful meeting:

1. It should be clearly understood that the four-fold program of the Brotherhood based on the Six Objectives is Worship, Education, Fellowship and Service.

2. The monthly program should be centered around the purpose of providing an interesting and profitable meeting for the brotherhood members. This is their meeting, and the officers should not monopolize the time by lengthy speeches; but rather encourage the individual members to express their thoughts and ideas.

3. If possible, hold twelve stated meetings a year, and never postpone your monthly meeting unless it is absolutely necessary.

4. Open your meeting at the appointed time even if only a few members are present.

5. No congregational brotherhood meeting should last longer than one hour and thirty minutes, and the time should be carefully allocated. For example: opening devotions—15 minutes; topic presentation and discussion—30 minutes; business—30 minutes; special feature—15 minutes. This is to be followed by adjournment at the specified time, and then a planned fellowship hour with refreshments, if desired.

6. The executive committee should get together before each meeting to iron out any matters that may provoke unnecessary debate at the business session. We cannot expect to hold the interest of our most capable laymen, unless the business and fellowship programs are carefully planed before-hand.

7. The splendid LUTHERAN MEN topics, with the members presenting their own programs, have proved the fallacy of inviting "outside" speakers who discuss secular topics.

8. The topic chairman and assistants should be carefully selected for the entire year and assignments made at the January meeting. Our laymen do not like the idea of being called on to present the topic, read the Scripture lessons or give a prayer without due notice.

9. The standing committees—membership—Six Objectives—LUTHERAN MEN—finance—Lutheran World Action—Every Member Visitation, etc. should be given ample time for their reports. No committee should be permitted to report "progress" unless it has actually done some work.

10. Always keep in mind that the Brotherhood's first responsibility is the service to it own congregation, through the "Six Objectives", and the strengthening of Christian Fellowship among all of its members.

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A.N.L.C. News Release

At the risk of repeating information that has already appeared in the weekly Church papers, we are giving this news release in full. Each Lutheran man ought to see the urgency and size of the task before American Lutheranism. Only united, sacrificial action can mean victory in this Crusade for Christ.

Nearly 500 rallies will be conducted throughout the United States during the next few months as the eight Lutheran bodies affiliated with the National Lutheran Council seek $10,000,000 for church relief and rehabilitation activities in this country and abroad.

Opening rally of the Lutheran Church's Crusade for Christ was held at Chicago on Sunday, Jan. 20. More than 5,000 persons filled Medinah Temple to hear Dr. Ralph H. Long, executive director of the National Lutheran Council, and Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Drs. Long and Fry recently returned from an extensive six-weeks visit to Europe., and gave the audience a graphic account of the conditions that exist in war-devastated countries overseas. Both churchmen stressed the urgent need for sacrificial giving to alleviate suffering and distress among the millions uprooted by the war.

In addition to Drs. Long and Fry, sixty other leading Lutheran churchmen have been assigned as speakers at the rallies, most of which will be held in February or March. Although the $10,000,000 campaign is planned over a two-year period it is hoped to obtain most of the funds this year because of the immediate needs in Europe.

The National Lutheran Council, cooperative agency for two-thirds of the Lutherans in America, represents the United Lutheran Church, Norwegian Lutheran Church, American Lutheran Church, Lutheran Augustana Synod, United Evangelical Lutheran Church, Danish Lutheran Church, Lutheran Free Church and Suomi Synod (Finnish).

Those bodies, according to Dr. Paul C. Empie, assistant executive director of the Council who is in charge of the appeal, have already raised $6,634,891 since 1939 for emergecy wartime and postwar causes among the 80 million Lutherans of the world. Receipts in 1945, he reported, exceeded $2,342,000 on an original goal of $1,790,000.

Of the total sought in the 1946-47 drive, which will be conducted under the name of Lutheran World Action, $6,950,000 has been allocated to the spiritual reconstruction of churches overseas, in Norway, Finland, France, Germany, Hungary, Holland, Czechoslovakia and Poland, and among the displaced Lutherans from the Baltic States.

Other allocations of the fund, Dr. Empie said, have been made as follows: $1,500,000 to orphaned Lutheran missions in China, India, Asia Minor, Africa, Japan and New Guinea; $700,000 to service centers and other activities among members of the armed forces; $150,000 to home missions; $100,000 to emergency welfare service and to refugees; $50,000 to the American Bible Society for distribution of Scriptures; $50,000 to work among prisoners of war; and $500,000 to a contingency fund for developing needs.

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Thanks!

Kennedy Gen. Hosp.,
Memphis, Tenn.
Jan. 24, 1946

Dear friends:

You have been kind enough to send me a copy of your paper for three years during which I have served in the chaplaincy. I am going back to parish work now. I wish to thank you sincerely for this token of support in my work.

Sincerely yours,
Chap. H. A. Michelke

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethehem, Pa.
DR. GEORGE A. EICHLER, Editor

First Boys in North Carolina to Get Lutheran Award

As part of a very impressive program on Boy Scouting at St. John's Lutheran Church, Salisbury, North Carolina, December 30, the three boys pictured above were awarded the Pro Deo Et Patria Award. Front Row, left to right: Bobby Earnhart and his mother, Mrs. R. S. Earnhart; David Barker and his mother; Mrs. W. F. Barker; Bobby Rimer and his mother, Mrs. J. L. Rimer. Second Row: Lloyd Fargis, assistant scoutmaster and Reverend George F. Schott, Jr., scoutmaster of Troop 61 of Calvary Lutheran Church, Spencer. Pastor Schott and Mr. Fargis are the proud possessors of this award. Mr. B. W. Hackney, Jr., Scout Executive of the Uwharrie Council, was the principal speaker. He said that proper training under Christian influence is laying the foundation for a better tomorrow and urged all church organizations to revitalize Scout organizations where they now exist and to sponsor Cub packs and Scout troops where none exist.

A Contribution
of $50.00 has been received from the East Pennsylvania Conference Brotherhood for Boy Scout promotional work. This amount added to previous contributions contributed by the Central Penna. Synodical Brotherhood brings the total to $150.00. We are most happy to acknowledge these contributions to be used in promoting Boy Scout work.

The Brotherhood and Scouting
is the title of a new promotional folder now ready for distribution. Some basic reasons are given why there should be "A Boy Scout Troop in Every Congregation." The material was prepared by the Editor of this Department and the illustration was supplied by Troop 9 sponsored by Christ Lutheran Church, Allentown, Pa., Dr. Henry J. Pflum. Pastor. Mr. Herbert Dieckmann is the Scoutmaster. Ask Brotherhood Headquarters for a copy.

Worthwhile Activities for Lutheran Boy Scouts

1. Distribute Church Bulletins and other literature to homes of members and at church meetings.
2. Doing errands for the church and its organizations, the Brotherhood Women's Missionary Society, etc.
3. Distribute flowers to the sick.

Additional activities under the above heading will be given from time to time. They will give an idea of the type of service a Scout may render in earning the Pro Deo Et Patria Award. Send us worthwhile activities which your Scouts are doing.

Your Reward
for labor in Scouting is greater than in most any other kind of work. It is not in the form of material return but comes from a feeling of satisfaction in having helped a boy to grow into fuller and richer manhood. This feeling greatly enriches your own life.

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How to Apply for The Pro Deo Et Patria Award

In view of the increasing number of requests from pastors for information covering the *Pro Deo et Patria* Award, we are leased to repeat the instructions given in an earlier issue of LUTHERAN MEN. A few of these writers were under the impression that the award could be purchased for their scouts. To clear up such misunderstandings we wish to make it clear that the *Pro Deo et Patria* Award is not for sale, It should be regarded as an *AWARD*—not a reward.

Any Scout of the Lutheran faith, who is a member of a registered Scout Troop may, upon the recommendation of his pastor and Scout officials, be registered as a candidate for the *Pro Deo et Patria Award,* which is granted by the Church and authorized by the National Council Boy Scouts of America to be worn on the uniform.

Covering the procedure to be followed in obtaining the award we are pleased to quote from a letter by Mr. S. H. Holstad, National Lutheran Scout Director:

"The first step in meeting the requirements for the *Pro Deo et Patria* Award is to send in an application endorsed by the scoutmaster,—a member of the Troop Committee and

the pastor of the church to which the Scout belongs.

Upon receipt of this application, we send the pastor a little booklet containing a certificate with complete instructions. When all requirements have been fulfilled, including the special projects and 150 hours of service, the recommendation signed by the scoutmaster, member of the Troop committee and pastor of the Church, is sent to this office. If and when the recommendation is approved by the Committee on Awards, the citation and medal are sent to the pastor for presentation to the scout, preferably at a public service of the congregation.

Please note that service hours prior to November 1943, (the date the award was authorized) cannot be included in the required 150 hours.

Kindly include a copy of the special project or a complete description together with a statement that the Scout has completed it to your satisfaction.

The medal is not sold by the committee, but we ask that $1.25 be remitted to cover part of the cost of the medal and citation."

Please note that the *Pro Deo et Patria* application blank may be secured from the U. L. C. A. Boy Scout Committee, 62 East Garrison Street, Bethlehem, Pa. After the application blank is properly filled out, it should be mailed to The Lutheran Committee on Scouting, 608 Second Avenue South, Minneapolis 2, Minn.

This committee will then forward a Service Record booklet to the applicant and handle the matter to a final conclusion and the granting of the *Pro Deo et Patria* Award after same has been properly approved by the committee.

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Fourth Objective . . .

Hold the Boys in the Church

Brotherhood Boys Work Stamp

It is generally recognized that the character of the Church of tomorrow will depend very largely on what we are doing for, and with our boys of today.

The Fourth Objective of the Brotherhood—"Hold the Boys in the Church" was approved by the Erie Convention in 1928, however, it remained for the Minneapolis Convention in 1944 to provide the opportunity to make the Fourth Objective a reality.

THE BROTHERHOOD OF THE UNITED
WORK WITH THE BOYS OF THE CHURCH
LUTHERAN CHURCH IN AMERICA
THE BROTHERHOOD'S FOURTH OBJECTIVE

The interest in Boy Scouting has exceeded our fondest expectations. Pastors and laymen all over the Church are looking to this time-tested program as a means to do something really worthwhile for their boys.

Each day brings us enthusiastic letters from pastors who have Scouts enrolled as applicants for the *Pro Deo et Patria* Award. This award is given to first-class Scouts and those of higher rank upon fulfillment of 150 hours of definite religious service to the local congregation. The Scout is also expected to have a knowledge of the Word and Sacraments, Church Litany, Church Year, Creed, Prayers for the Church and Home, etc.

In response to the many requests for an annual Brotherhood Church Message stamp, the Executive committee of The Brotherhood has decided that the 1946 stamp will feature the work of Boy Scouting. This new stamp will be known as the *Brotherhood Boys Work* stamp and should prove to be the most popular of our stamps to date. These stamps will be ready for distribution by April 1st.

Scout Promotion Dinners

Approximately 500 Lutheran pastors, Scouters and interested laymen attended the Lutheran Boy Scouting promotional dinner meetings held during the first two weeks in February at Allentown, Pa., Baltimore, Md., Reading, Pa., and Pittsburgh, Pa.

These complimentary dinner meetings were arranged by Mr. S. H. Holstad, National Lutheran Scout Director, assisted by Chairman Foster, Director Bader and Vice-President Fritsch of the U. L. C. A. Brotherhood. These dinner meetings were made possible through the courtesy of the Lutheran Committee on Scouting and are a forward step in the closer cooperation between the Boy Scouts of America Executives and the Brotherhood Scouting Committee.

We are receiving enthusiastic letters from pastors who were guests at these dinner meetings and a number have signified their intention to organize new Scout Troops in their congregations at the earliest possible time.

Lutheran Men in Bible Study Classes

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum . . .

By Earl S. Rudisill

In our workers' conferences we have had a lot of discussion (and argument) about the period of worship in our Sunday school, especially in the adult department, which includes also everyone from eighteen up. Should we always follow the worship service in the Parish School Hymnal? Or ought we to use that in the Augsburg Uniform Series? How long should the worship last?

Inasmuch as the principal worship experience for church members is to be found in the church worship services, the worship period in the Sunday school ought to be short. It ought in no way to become a duplication of the chief service. It ought never exceed fifteen minutes, and it would be better if it were even shorter. Such a time allowance will help to accomplish two desirable things: (1) It will materially reduce the tendency for it to become similar to the church service and to replace it for some people, and it will allow more time for actual teaching, something which is very much needed. For a real educational job we need 45-50 minute teaching periods.

The ten to fifteen minutes of devotions ought to have all possible variety introduced into them. This does not mean that any school will put on a show. It means that worship ought to be rendered fresh, inviting, attractive, interesting, fitted to minister the many-sidedness of human nature, and capable of expressing the aspirations of the soul in numerous ways.

The sevice in the *Parish School Hymnal* may be used once a month, or perhaps less frequently. The same may be said for the plan in the *Augsburg Series,* or any other set forms. The rest of the time it would be good to have various types of informal services. The Scripture may be read in different ways: by one person, by several in order, by a number in union, as done by a verse-speaking choir. Prayers may take many forms, such as by one person, by two or three in order, sentence prayers, directed prayers, silent prayer, or chanted prayer. And music may take numerous forms consistent with the dignity of worship. Sacred poems may be read, choice religious prose may be used, or a brief religious drama may be used. There is hardly any limit to the wholesome diversity which may be brought into worship except the originality and imagination of those making the plans.

Variety in worship ought to include also the persons participating. Better than having one person preside over the worship week after week is to have a number of persons taking part each week. A worship committee, which changes frequently, ought to make the plans and select the people to take part. They should not use the same persons over and over, unless it becomes necessary, but get as many people into it as possible. And it would add much to the experience if they rehearse the program and receive some guidance toward making the whole program as effective as possible. Worship is such an important and meaningful experience that it deserves preparation and intelligent planning.

For several years I have been teaching a class of men and women. While I put a reasonable amount of time on preparation for each session, I feel that I get rather poor attention, and poorer results in life and service. There must be something wrong with me. What are the main qualifications for a good teacher of grownup people?

It is possible that your criticisms of yourself are justified, but it is also a possibility that you are over-drawing them. Many people fail to see their own short-comings, but those who do ofttimes see them in exaggerated form. Nevertheless, awareness that one is not perfect is a good start toward real improvement.

The first and most important major qualification for a leader of adults is genuine Christian faith and character. Nothing can take the place of these traits, but much can be built upon them. If one lacks these fundamental qualifications the acquisition of numerous others will not compensate for the handicap.

A teacher ought to know the Bible as well as possible, and be a constant student of the Book. I do not mean knowing how many words are in the Old Testament of the Authorized Version, who was Moses' father, or who were the beasts of Revelation 13. I mean having and improving one's grasp of the progress or revelation and of the main message of Scripture. This a task which will always remain unfinished.

A teacher ought to have a good understanding of human nature, especially the age with which he is dealing. And this acquaintance ought to improve as time goes by. Reading, observation, and self-searching will help mightily.

Anyone who teaches adults needs to know as much as possible about the best methods of teaching that age. He ought to do some experimenting and acquire skill in using those procedures. As experience increases he should be able to use one method one Sunday, another the next, and still another the third Sunday.

Visitation looms large in the success of an adult leader. Friendly relations ought to be cultivated, interest shown in the whole family, and skillful counsel offered in time of need. Contacts with homes will enable a leader to know his class members better and to understand their needs and problems.

The successful teacher identifies himself with his class and plans with them to do many things together. These plans may include social occassions, needed services to the church, Christian ministration in the community, visits to other classes, schools, and institutions with the purpose of learning, and helping the congregation to meet its problems.

And one ought not forget that the finest type of teacher is a lovable person whose goodwill and helpful intentions are esteemed by members of the group.

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It is easy to see weeds in another man's garden.—Watchword.

Topic of the Month

● Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

The Challenge To Develop Christian Leaders

Topic for April, 1946

AIM: To inform members of the Brotherhood about the church's total program of higher education, and to encourage them to take those steps which will help provide a truly Christian leadership for every phase of life.

NOTE: The material provided in connection with this topic is entirely too extensive for use at a single Brotherhood meeting. This wealth of material is provided to meet varying needs and to allow selection by local Brotherhoods. The topic material should certainly not be read at the meeting by the leader. It is intended to serve as a guide in preparing for the topic discussion, and should be read in advance by all members of the Brotherhood, not merely the topic leader. In preparing for the monthly meeting the leader should select and organize his materials, allowing ample time for discussion by members of the Brotherhood. Large parts of the material provided may be entirely skipped, but special attention should be devoted to the discussion of questions suggested in the sections bearing the titles "Fourteen Colleges, Ten Seminaries", "What of the Future", and "Our Task".

Worship

Hymn, "Thine Forever! God of Love"—
No. 179 C.S.B., or No. 150 P.S.H.
The Brotherhood Order of Service
Scripture: Matthew 7:21-27
Free Prayer, including petitions for the church's institutions of higher learning.
Hymn, "Jesus Thy Love Unbounded"—
No. 363 C.S.B., or No. 259 P.S.H.

The Topic

As soon as we think of the topic "The Challenge to Develop Christian Leaders" we think of the church's colleges and seminaries, for it is there that most Christian leaders are developed. Not only are these institutions a training ground for leaders in the work of the church, but they are the training ground for Christian leaders in every phase of life. From the halls of the church's institutions of higher learning come some of our best public school teachers, doctors, lawyers, business men and women, and leaders in every walk of life.

Goals of Church Colleges and Seminaries

The purposes of church colleges and seminaries might be stated as follows:

1. To train its own leaders, so that the work of the church may continue without interruption.

2. To make education effective in character building. Non-church institutions frequently find it difficult so to motivate training that Christian character will result.

3. To promote a Christian civilization. Only positive Christian training, such as cannot be imparted in state controlled institutions, will assure us a truly Christian civilization.

These three goals which the church has set for itself in the field of higher education justify any necessary expenditure of time, money, or energy necessary to attain them. Members of the Brotherhood might well discuss these goals in detail and ask, "To what extent are these three goals being attained by the college and seminary in which our congregation is particularly interested?"

Everyone is ready to admit that there is something radically wrong with the world in which we are living. But what is it that is wrong? The real difficulty is moral and spiritual. The world needs a new kind of leadership—a leadership that is not only technically trained in all the skills that are needed in the laboratory, in the factory, and in the marts of trade, but a leadership that is also truly Christian. We need leaders who have consecrated hearts to be the companions of skilled hands and trained minds. We need captains of industry who will think of their work in factory or mill as a service to God that is just as sacred as the service rendered by a minister as he engages in his pastoral work. We need men and women who are Christians first, and then lawyers, bankers, musicians, teachers, bakers, plumbers, housewives. Such a leadership must be developed in the church's institutions of higher learning.

Fourteen Colleges, Ten Seminaries

In order to attain its three goals in the field of higher education our church has established fourteen colleges and ten seminaries. A special assignment was made at the March meeting to help member of the Brotherhood become acquainted with these institutions. A small committee was asked to report on seven specific questions under the heading, "Christian Leaders Developed Here". An opportunity should be given to that committee to present its report.

The fourteen colleges and ten seminaries of the United Lutheran Church come under the supervision of the Board of Education. The work of that board is described in the supporting article, "The Board of Education at Work", prepared for the current issue of LUTHERAN MEN by Dr. J. C. Seegers. That article should be read by all members of the Brotherhoods. Its substance may be presented at this meeting by the topic leader or some member of the Brotherhood to whom this assignment was given in advance.

What of the Future?

There are those who feel that the problems of our colleges, and even our seminaries, will increase in the years which lie ahead. There are even some very earnest churchmen who believe that the days of church colleges are definitely numbered. What should our attitude be toward the church's institutions of higher learning? Dr. Seegers has asked a series of very pertinent questions at the conclusion of his article. It would be well to discuss those questions in detail to help crystallize the thought of the men of the church.

Our Task

Whatever our attitude may be toward the church's colleges and seminaries this at least is undeniably true: It is our duty to develop the Christian leadership necessary to meet the challenges of our day. This means that we Brotherhood men must do everything possible to develop Christian leaders. But what can we do?

The following list of things which Brotherhood men can do will merit

detailed discussion. The discussion should result in definite action.

Members of the Brotherhood can help develop Christian leaders by:

1. *Making members of their congregation conscious of our Lutheran colleges and seminaries.* This may be accomplished by:
   a. Arranging a tour of a nearby college or seminary.
   b. Arranging to have groups from the local congregation attend special services at a Lutheran college or seminary.
   c. Displaying pictures and posters of the schools on the congregation's bulletin board.
   d. Showing motion pictures or slides of the schools and their activities.
   e. Arranging to have groups of students present programs or assist in services at the local church.
   f. Distributing the institutions' publications among members of the congregation.
2. *Arranging to have a secretary of the Board of Education, or a member of the faculty or administrative staff of a Lutheran college or seminary present the cause of Christian higher education at a church service.*
3. *Encouraging adequate financial support for the church's educational institutions.* This can be implemented by:
   a. Cultivating those who can make bequests or outright gifts to our schools.
   b. Starting a "Tener Club" in your congregation. This club would consist of all those who would give $10.00 or more each year to the support of a Lutheran college or seminary. The club would need only two officers, a president to call an annual meeting at which reports would be received and further information disseminated about the college or seminary, and a secretary-treasurer whose chief task would be to solicit the contributions. If only a small percentage of the men who are able to contribute $10.00 or more a year to our institutions would do so the financial needs of our institutions would be met.
   c. Encouraging the congregation to make a special offering for its synod's educational institutions.
4. *Encouraging young people from the congregation to go to the church's institutions in preference to any others.*
5. *Showing a personal interest in individual students, irrespective of whether they are attending the church's institutions or others.* Such interest might be shown by:
   a. Invite students to be guests in your home whenever this can be arranged.
   b. Visiting students from your congregation at the institutions they are attending.
   c. Writing letters when personal contacts are impossible.
   d. Sending copies of the church bulletin to students.
   e. Mailing announcements about communion services and special events in the local church.
   f. Finding an interesting responsibility in the congregation for students when they return from vacations.
6. *Praying regularly and specifically for the church's institutions of higher learning.*

Assignment of the Project for the May Meeting

Cf. the article "I Saw in the Newspaper", in the current issue of LUTHERAN MEN.

Hymn, "Jesus, Master, Whose I Am"—
No. 375 C.S.B., or No. 284 P.S.H.
Lord's Prayer, and Benediction
Fellowship and refreshments

Alternate Topics

1. Show motion pictures or still pictures depicting the work of one of our colleges or seminaries.
2. Invite a representative from a Lutheran college or seminary to describe the work and problems of the institution.
3. Invite a student from a Lutheran college or seminary to describe student life at the institution.
4. Arrange a debate on the topics: "Resolved that church colleges have outlived their usefulness and can now be abandoned in favor of tax supported institutions."

"I Saw in the Newspaper"

Project for the May Meeting

Newspapers and magazines are full of articles these days describing the tremendous suffering and staggering needs of people living in countries that have large Lutheran populations. The needs of these people, physical and spiritual, must be met. We must realize that we have a responsibility toward the members of our household of faith, wherever they may live. Therefore our topic next month will be, "The Challenge to Be World Lutherans'.

In preparation for the May meeting three members of the Brotherhood might be asked to collect as many clippings as possible from newspapers, church publication, and secular magazines, describing the needs of Lutherans or of people living in Lutheran countries. These three members of the Brotherhood should then be prepared briefly to present the gist of their findings at the May meeting.

The Board of Education at Work

By Dr. J. C. Seegers

At the request of the Topics Editor, Dr. Seegers, a member of the Board of Education, has supplied us with the following description of its work. Dr. Seegers is a college professor from Washington, D. C. His late father was a distinguished professor at Mt. Airy Seminary.

A. **General**

1. The Purpose of the Board.

Under its constitution the Board of Education of the United Lutheran Church in America is to promote the general educational interests of the church, to stimulate the supply of candidates for the ministry, to be interested in and aid the work of educational institutions associated with the church, to be actively interested to "conserve the religious life of the students" in both church-related and other institutions, and to be actively interested in the work of ministerial education.

2. The Members.

The Board of Education consists of twenty-one members, elected by the United Lutheran Church. All must be members in good standing of a United Lutheran Church congregation, and twelve must be clergymen.

This membership is kept reasonably representative geographically. The attempt is also made to see that the nine lay members represent different occupations and interests. The clergymen, who compose a rather heavy majority, also customarily represent many interests. As a rule synodical presidents and similar executives, as well as pastors, are among them.

A recent action of the United Lutheran Church forbids membership by the executives of any institutions which may be aided by the board.

3. Meetings and Organization.

The board usually meets twice each year. Committees may meet more frequently. Each major phase of the board's work is placed in charge of a committee, which recommends action to the board as a whole. Headquarters are maintained in Washington.

4. The Staff.

The board employs a staff consisting of an executive secretary, and at present three other secretaries, whose duties are to visit church institutions of higher education to advise with them. Both in such institutions and in others in which student work is conducted by the board, the secretaries meet with students and others to assist in the program of Christian work by counselling and by aiding in the organization and administration of the work. They also, in the interest of Christian education, meet with congregations and other groups, prepare literature to be distributed through the church, and aid in recruiting men and women for service in the church.

5. Finances.

The work of the board is financed almost entirely from the apportionment of United Lutheran Church funds. Gifts and a small portfolio of permanent investments supplement this. In addition, a number of centers of student work gather funds locally for their own programs. The Women's Missionary Society also aids this board.

B. **Some of the Activities**

1. Student Work.

In the past this has constituted a major activity of the board. The 1942-44 Biennial Report stated that the staff had made 241 visits, in 24 states, the District of Columbia, and Canada, in the interest of this work. Pastors of over 250 strategically situated churches undertook responsibility, and were aided by the staff. Printed materials, letters, and visits were employed in rendering such aid. Synodical committees were aided and encouraged. In a number of educational institutions student pastors have been supported on a full-time basis.

It is hard to estimate the outcome of this program, but it is safe to say that it touches thousands of students each year. Undoubtedly it has done much to make students feel that the church is interested in their welfare. It has done much to preserve loyalty to the church and interest in religious thinking. Its influence has gone beyond Lutheran students, for students of all creeds and races are welcomed into discussion groups and social activities. It has stimulated intelligent interest by these college students, who include many future leaders of church and society, in the part the church must play in that society.

Like many other enterprises of the church, this program has been under-supported and under-staffed. Many institutions enrolling large numbers of Lutheran students are served only by pastors who are busy with other work, or are not served at all.

This work is now being undertaken by the National Lutheran Council. The Board of Education has agreed to support this move toward consolidation of the efforts of several Lutheran bodies, provided adequate facilities are made available. It is the hope of many of the members of the board that this will be an important step in the direction of unifying Lutherans in general.

It is planned that the constituent bodies represented in this merger shall maintain active interest and some degree of control through commissioners whom they place in the governing body. Certainly it is not contemplated that the board relinquish its interest in and concern for work with students.

2. Work with Seminaries and Colleges.

There are several aspects of this work. Using the funds given by the church, the board has aided a number of the seminaries financially, enabling some to become accredited and many to equip themselves better to carry on their work.

The staff, especially the executive secretary, have counselled with a number of the seminaries with reference to their curriculum, their needs and prospects of development, their faculties, and the general program. This help has been especially effective in helping to establish more firmly several outpost seminaries, such as those in Canada and in the western states. It is necessary that facilities be provided on the ground for the preparation of ministers. Not only are there local problems to be considered, but frequently men who prepare elsewhere are diverted to other areas.

Especially in the past few years, following a mandate from the church, the Seminary Committee of the board has exercised itself in the direction of curriculum and administrative policies, endeavoring to secure not uniformity, but consistency in these areas.

Some years ago the board conducted, with professional assistance, a comprehensive survey of Lutheran institutions of higher learning. The offerings were evaluated, the physical plants were surveyed, and the strategic value of each was analyzed. This survey recommended the merging of some institutions, relocation of some, and strengthening of many. These recommendations were discussed generally with church officials and specifically with the institutions. There are obvious difficulties in following such recommendations. Some of the institutions are autonomous. Others are owned and operated by synods. The board has no control, but only an advisory function. Many of the recommendations were, however, followed, including a reduction in the number of seminaries, the strengthening of curriculums, the improvement of the physical plants, and the strengthening of financial administration. Other services have been rendered both seminaries and colleges through conferences arranged by the board.

Colleges were likewise aided by the survey and have carried out a great many of the recommendations. They too have been aided financially and through suggestions following meet ings and consultation. Especially during the last year the board has been able, through a special grant from the church, to render significant financial aid to colleges. These institutions were hard pressed because of the war, and even with this aid many are meeting considerable difficulty. Many of our church colleges operate on extremely meagre budgets.

3. Aid to Students.

The board has very few facilities for aiding students, but has, through the Women's Missionary Society, been able to assist a limited number of women, especially women who are preparing to do church work, and has also assisted some pastors in graduate study.

4. Work with Other Boards.

From time to time the board has met in consultation with other boards of the church and representatives of other bodies to consider matters of mutual concern.

C. **General Comments**

This board is not a board of control. Except as indicated above, its functions are advisory. It exercises no jurisdiction over the educational program represented by the institutions of the church. It has no authority to say that colleges of seminaries are, or are not, needed in any area. It has no large sum of money to use in stimulating growth. Most of its work is accomplished through guidance and suggestion. It has attempted, more or less successfully, to set forth guiding principles.

D. **Questions**

The following questions are, in the opinion of the writer of this article, questions which laymen interested in the problem of church education and general education might well consider in connection with a discussion of the work of the board. They do not necessarily reflect the opinion of the board and are not presented as in any sense representing the position of the board. But it is safe to say that the board would be very happy if all laymen thought about them seriously. It is hoped that they will present a challenge for thinking. It is by no means implied that all should be answered in the affirmative.

1. Is the church college necessary? Cannot higher education be left to privately endowed institutions which have no church affiliation, and to state-supported schools?

2. If church colleges are necessary, how good should they be? Does the church have any reponsibility for them? Should the church, through its general funds, ensure adequate staff, adequate salaries, adequate equipment? Should it provide any partial or complete scholarships?

3. If such support were provided, what control, if any, should the church exercise? Through what medium?

4. Ask the same questions about seminaries.

5. Should the church plan and institute colleges or seminaries in territories presently unserved by such institutions? Where? What factors should determine such placement? Should the church operate a college for women?

6. Should the church have a definite, church-wide program of higher education? If so, should it provide definitely for it and administer it, or should it simply give moral support to local bodies?

7. Should the church provide student pastors or pastoral care whereever there are large number of Lutheran students? Should support for such work be derived from the apportionment fund? From private funds? From synodical contributions? From other sources? What other sources?

8. The church once operated elementary and high schools. These are now, by and large, the responsibility of the state. Many persons believe that the state and the federal government will control most institutions of higher learning. Should the church, in the face of this alleged trend, concern itself with colleges? Why? Or, why not?

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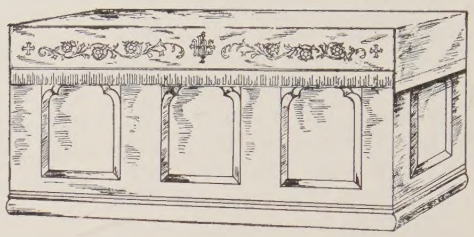

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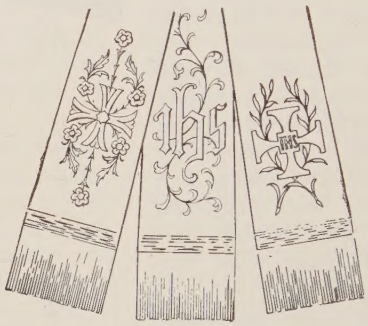

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